

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO., 101.

The Principles of Nature.

MENTAL TELEGRAPHING.*

Having been requested by several gentlemen to furnish a synopsis of my remarks on Tuesday evening, I appropriate these few leisure moments to that purpose. I shall commence by giving a short history of the inventor of the "mental telegraph," and speak afterward of his discovery. James B. McAllister has lived among the Shakers, at Union Village (I believe), a settlement near Cincinnati, since his fifth year. At that time his parents renounced their connection with the world, and became adherents to the creed of this peculiar people. They died within a few years of each other, leaving him at a tender age to be brought up in a strict observance of the customs of their sect. On her death-bed, the mother, with her son's hand clasped in her own, exhorted him to remain faithful to the Shakers, and, if possible, never to leave them, which, with deep emotion, the weeping boy promised. Years rolled on; the boy became a young man; the powers of his mind unfolded themselves; the busy messenger of thought was sent to explore the inviting fields of nature that everywhere bid him welcome. From these precious pages, and of this great tome alone, could he derive instruction; for, by the strict regulations of the Shaker brethren, their members are allowed to study *only* reading, writing, and arithmetic as far as the single rule of three. Besides this, their literature consists of seven volumes, all on religious topics, advocating their own peculiar tenets. But our inventor, having been endowed by nature with a mind that could not be content to stagnate in the quiet and uninteresting existence of a Shaker village, proceeded in his investigations by stealth, and (as he naively expressed himself), "as there were sums beyond the single rule of three, I determined to know something of them." Having finished the arithmetic, he procured the loan of an old Algebra, which, when all others were asleep, he eagerly devoured.

For some years past he has been subject to strange dreams, which differ essentially from actual sleep-visions; for he awakes from them feeling as if he had been an actor in the many scenes which have been reflected in the camera of his mind. The men and women he sees are actualities; he grasps their hands, hears them speak, walks with them on actual ground, plucks real flowers, and holds long and interesting disquisitions with them on subjects new to himself. Supposing them to be but vagaries of the imagination, he has paid but little attention to them; but still they have been of sufficient interest to cause him to throw himself into the condition from time to time. It chanced that he was employed in the "doctor's shop" of the brotherhood, where are compounded the various celebrated medicines that we buy as Shaker preparations. In handling certain chemicals, he found that they produced this identical dream: state into which he had been accustomed to throw himself. Of course, such a circumstance must attract his attention, and, having repeated the experiment satisfactorily, he feels a rush of emotion that overwhelms him. Here he had been living for years in an atmosphere of mental apathy, receiving no new impressions from the minds around him, having none of the beautiful and startling discoveries of our philosophers to look to as examples, as sources of intellectual delight; no streams of scientific knowledge flowing by, from which he could quaff and satisfy the mind's thirst; and, in fact, that mind had scarcely been awakened from its hybernation; the inert forces had not yet upheaved the crust and made for themselves a rent. And now, at this moment, when the possibility of making a discovery bursts upon his mind, I am sure a thrill of pleasure must have passed through his frame. The brow must have been illuminated by some of the majesty of intellectual power, the step must have been firmer, and the pulse quickened. He finds that by putting these chemicals on his hand he obtains the power of thought-reading, and immediately the thought obtrudes itself on him, that he might make a machine to bring about between any two persons this mysterious sympathy. He finds it necessary to procure some chemical to destroy the effect when produced, to intercept the flow of the nerve aura; and, after repeated experiments, and many failures, he obtained his end. He now, of course, wishes to make his discoveries useful to himself and to the world. But as his heart yearned more and more toward the world—that strange place which had been to him a sealed book—the promise made to his mother on her sick bed seems to put a bar to his progress. Again and again would he resolve to proceed, and as often shrink from the undertaking. But then, in these dreams his mother would appear to him, and speak kindly to him, encourage him to be of good cheer, and to depart. He would awake refreshed, and really believing that his path of duty lay stretching on over the mountains of doubt toward the world. At last the thing had matured sufficiently to assume a perfectly tangible appearance, and he resolved to go. His plan was put into execution at the close of a spring day. He

slipped off unobserved, and ran until he attained a little knoll about a mile from home. Then he paused, turned, and looked back. The golden beams of our beautiful sun were tinged the house tops of Union Village, shining like diamonds on the little streamlet, and lighting up the landscape in a most beautiful manner. Never had the place been so dear to his heart—never had it seemed so beautiful. His thoughts reverted to the scenes of his boyhood; the panorama of his life, lighted up by memory's brightest light, passed before him; and as he turned to look out upon the world, every thing seemed dark, the clouds lowered in the distance, the face of nature seemed to frown upon him, and, torn by the conflict of his emotions, the youth threw himself upon the ground by the side of an old stump, and burst into a flood of tears. But then ambition seemed to whisper in his ears and bid him go on. His invention could not be abandoned; and he seemed to feel that if his mother lived she would approve of his course. So once more he turned his face toward the world, and pressed on. He seemed to be guided by some mysterious power that carried him unharmed, and without the slightest difficulty, to Cleveland. He seemed instinctively to meet with exactly the right persons to lend him a helping hand; and when he got to Cleveland, after wandering about the place, amused and startled by the strange sights, he turned into exactly the right place where he might find, not only employment, but stout-hearted friends, who advanced him capital to bring out his invention. By their liberality he is now studying at Oberlin College, preparatory to giving his entire time to the telegraph.

Surely any one who recognizes the guardianship of invisible friends will see here a strong manifestation of their influence. Else how is it that this secluded boy, shut out from all means of procuring information, could invent such a strange thing as this thought-bearing telegraph? Whether the thing succeeds or no, it is a strange and interesting history. Now we will speak of the invention, the ultimate of the thought. In regard to the *modus operandi*, I will relate what I have heard him publicly state. He has a small box, containing several batteries (magnetic batteries, not galvanic), a wheel or so, and a crank for turning. He has the positive and negative poles arranged in such a manner that only one wire is used between the different offices, which wire is coated with some fluid that serves as a conductor for the nerve aura. Suppose I wish to speak with a friend in New Orleans, I go to the office here in New York, and appoint an hour to meet him. When I communicate, the operator regulates, by means of some sort of a gauge, my system, bringing it to a certain degree of susceptibility. If we take ten as the degree which it is desirable to attain, and I naturally have two degrees, of course I must obtain artificially eight; and if my friend in New Orleans has naturally eight, he must obtain two from the machine. We place ourselves to communicate; I, wishing to speak, turn on the positive battery, and my friend, making his negative, my brain projects the thought, and his is in a receptive condition, and consequently acts as a mirror, reflecting every object held before it. When he answers, I turn on the negative battery, and receive the thought from him. Should both speak at once, of course the fluids will meet half way, and a slight shock be the result, cutting off the communication until one end is made negative. Before you allow the genius of incredulity to obtain full sway over your mind, my friend, listen to some of the results already accomplished. There have been from time to time various pieces published in the *Cleveland Plain Dealer*, showing the results of several experiments with the telegraph. On one occasion one of the editors tested it by sitting in a room about thirty feet from Mr. McAllister; and as he went through a long sum in multiplication, involving a large amount of ciphering, he was followed, step by step, by McAllister, and even corrected some mistakes. In this instance, the machine not being at hand, a substitute was made in this manner: A basin of water being prepared with the chemicals, M^cA. plunged his hand into it, and taking hold with the other of a wire, one end of which was held by the editor, he was enabled to follow him through all the details of his intricate problem, as well as to read the many thoughts that passed in rapid succession through his mind. On one occasion, M^cA. having made a connection by his prepared wire with a circle of persons, proposed that they should think of one well known to them all, and, among other things, they should think of the color of his hair. It happened that the individual selected by the company was an old man with a head frosted by many winters; but (whether from vanity or otherwise I know not) he had recently procured a jet-black wig. The fact was not known to them all, and, of course, some thought of him as having white hair, and some as having black. For the first time in the course of his experience McAllister was puzzled. He said, "I am afraid I shall have to own myself beaten this time; for at one time I see the hair perfectly white, and in an instant it turns black as jet; so I will take a middle course, and call it gray." No test could be more perfect.

He will prepare his hand with the repellent fluid, and by touching the hands of a medium engaged in tipping or rapping, the latter will be driven from the table, notwithstanding all his

endeavors to the contrary. He will give the fluid to any one else, and the same results are accomplished. It is necessary to be cautious in applying the fluid to different systems, as what would be but barely sufficient to induce the clairvoyant and thought-reading condition in one, would be to one more highly sensitive productive of instant death. Hence the necessity for his gauge.

One experiment I have seen which will be of interest to the thousands of psychometers under whose eyes this article may come. Mr. McAllister having on one occasion prepared a pen with the interceptive or repellent fluid, I wrote a sentiment on paper and submitted it to a very excellent psychometer. He held it to his forehead for some minutes without making any remark, and at last said, "I think an important fact will be made known by this. Usually I feel the influence of the intellectual and posterior region of the brain before the spiritual, or, as Gall terms it, the 'moral region.' In this instance it seems as if the fluid intercepted the flow of the influence from these former ones, but that of the other being finer it has no power over it." Another autograph being submitted, without recharging the pen, he had no difficulty in delineating the entire character. Whether this was because the fluid had passed off, either into the atmosphere or toward my brain, when I held the pen, I am unable to say. The matter has assumed such a real character and such a tangibility, that a company of capitalists has been formed to carry the thing through, a caveat has been filed at Washington, and the invention will be made public before next fall. It is to be hoped that our young inventor will make a public exhibition of the telegraph in this city, and explain fully its method of working.

What I have said on the subject I have gathered from repeated conversations with him. Having made no notes at the time, I merely repeat from memory, but I think that the relation is substantially correct. And now, if this end has in reality been accomplished, and there is within our grasp a means of communication between minds without resorting to words, if we can stretch through the boundless realms of space a pathway over which the embodied forms of thought may travel unmolested, then, I say, there is an impetus given to the progress of the world that it has long needed. And in the brightness of this dawn of science I see the harbingers of that glorious day that awaits the struggling sons of earth.

H. J. OLCOTT.

New York, March 24, 1854.

A SPIRIT'S REASONING.

The following is contributed to our columns as coming from the Spirit-world. There is much in it that will bear thoughtful attention:

Seven times have I called, and seven times has thou failed to hear my voice. Yet seventy times seven times will thou be called, and thy answer still will be, What availeth it? Why troublest thou us before our time? Why should we labor when no good thing can be produced? Let us yet awhile rest in peace; we care not for the coming morrow; let us but enjoy the present hour.

What availeth it? Canst thou teach us how to procure our meat and our drink without effort? If thou wilt instruct us in this matter, we will attend to thy call; but unless thou canst assist us in this our labor of life, we pray thee let us dwell in peace.

But still, oh, man, the love of the Father is ever calling unto thee, and be assured thou must listen to his voice if thou wouldst enjoy the holy bliss of heaven. He is at this time calling all the nations of the earth. His hand is ever outstretched to bless and draw his children nigh to the holy fount from whence issue streams of infinite love and wisdom. Many there are who can not feel that a Father of infinite love and mercy governeth the universe. And still many more there are who see not beyond the silent grave. Yet, again, many there are who conceive that the Spirit exists after its withdrawal from the outward body, but that few enter into the joys of the Father's house. To them death is indeed the king of terrors, for in his chill embrace they pass into a state of unending misery, where the fires of hell will ever blaze around them; and yet they will not be consumed, but the God who hath created them will ever strive to create greater torments for those who have failed to fulfill his will while dwelling in the flesh.

And his commands, what are they? What has the Father required of them? Is it to visit the widow and fatherless in their affliction? Is it to bind up the broken hearted? Is it to seek to break the fetters off the limbs of the oppressed and downtrodden? Is it to strive to establish peace on earth and good-will toward men? These things they believe the Father has desired them to fulfill; but still he will forgive them if they have omitted the performance of those duties if, in the last hours of their life, they confess that they believe the Almighty Father assumed the body of flesh and dwelt among men; and if they have not committed the unpardonable sin, then will he in that day say unto them, "Come, ye blessed of my Father, enter into the joys prepared for you from the beginning." But if they fail to acknowledge their belief in this one article

of faith, and have committed the unpardonable sin (a sin which they never have nor never can conceive of or understand), then they will be cast into eternal fire, "where there will be weeping and wailing and gnashing of teeth."

Now to these are we sent. We come to prove to mankind, in the first place, that the Spirit does exist, and to teach them of the living God. This is the first and most important mission that we at this time are sent to fulfill. For unless the human mind can be convinced of these truths, it will be impossible fully to instruct men in true righteousness. When man acknowledges the existence of an all-wise Creator, and the existence throughout eternity of the undying Spirit, he will be anxious to understand his duty to his God, and the course which must be pursued to insure the highest happiness of the Spirit after it withdraws from the body. His anxious inquiry will also be, as to the condition of the Spirit when it has entered upon that life to which there is no ending.

To teach mankind correctly in reference to this subject it is altogether necessary that Spirits existing in the various grades of advancement should be enabled to manifest themselves in such a manner as to convince all of their individual existence. See ye not, therefore, if Spirits advanced in truth and wisdom were alone enabled to communicate with mankind, a correct opinion of the condition of Spirits could not be given? They receiving naught but wisdom and truth from the Spirit-world would be led to believe that the Spirit that had dwelt in darkness while in the flesh had immediately on its entrance in the Spirit-world been illuminated and perfected in wisdom and holy truth. It is important that the human family should understand fully the conditions upon which they may hope to enjoy that perfect peace and holy happiness which is the portion of the illuminated Spirit. They should know that repentance upon a bed of death can not serve to perfect the Spirit, and enable it to perceive those holy truths which alone are perceived by the Spirit that has constantly labored to advance, while existing in the flesh, in knowledge and wisdom.

It is altogether important that every member of the human family should know of a truth, that no sin can ever be forgiven. That every law established by the infinite Creator must be obeyed before perfect happiness can be enjoyed. As we before stated, when mankind are fully convinced of this truth, they will then constantly inquire as to the course they must pursue to enable them to advance in true wisdom. These are the truths which Spirits have come to proclaim unto men; for, although Jesus taught his followers in reference to them while he existed in the flesh, still his teachings have been so little understood that the majority of his professed followers are not enabled to perceive one of the plainest truths he ever taught, "That in his Father's house all may be received; but in that house there are many mansions;" and that the Spirit which, while dwelling in the body was so constantly surrounded by the dark clouds of error as to prevent its advancing in truth, can not hope to enter the upper chambers of the Father's house when they first pass from the outward body, but that all progress is gradual, and that the Spirit must gradually be developed in truth; that it can not be illuminated by the holy star of wisdom, unless the rays of the sun of love and righteousness have first shed around their genial influence and enabled it to perceive a portion of the true light.

It were well for all to reflect upon these things, and seek to be instructed in reference to those laws which govern the action of the physical world; their influence upon the human mind; the connection between matter and mind, and mind and Spirits; for, unless you understand in a degree these laws, you can not perceive the necessity of laboring to secure proper conditions to enable the undeveloped Spirit to advance in wisdom. Have faith that the Almighty Father governeth the universe in wisdom. Much suffering is endured by the human family on account of ignorance respecting the condition of the Spirit after it withdraws from the body.

The communication here ceased; and one of the members of the circle asked whether it was possible for a Spirit to temporarily withdraw from its earthly body and another Spirit enter in and take possession of that body. The following was received in answer:

We desire you to understand the nature of mental communion one with another. When Spirits are in a condition where-in outward circumstances do not prevent the withdrawal of the mind from the outward world, they can commune with each other, although they exist in the body, and are many miles apart. We have on former occasions spoken to you in reference to the ability of the Spirit to withdraw in a degree from the physical body. This has frequently and still does occur with certain peculiarly organized individuals; still the union between the Spirit and the body is not entirely destroyed. The body in such cases appears to be in a deep sleep. Sometimes, when the mind is centered upon certain persons, the Spirit withdraws in a slight degree, sufficiently to impress the minds of such persons of its presence. You do not fully understand the nature of Spirit.

The mind, while it exists in the physical body, forms its conceptions of all outward things from the impressions made upon it through the medium of the outward body, but it

receives impressions of truths respecting the spiritual nature from Spirits who have passed from the physical body:

From its knowledge of outward forms it is enabled to reason respecting them, and it is led to seek for a creator of those objects which impress it through the medium of the external senses; and that inquiry causes it to retire from the outward, and in that condition it is enabled to receive impressions from the Spirit-world; for no one idea-respecting the condition of the Spirit or the attributes of the Almighty Father was ever received through the *outward senses alone*. In this respect is man superior to the other animals which surround him. They perceive only from the effects of outward conditions upon them. They have a species of mind and a degree of reason. They can reflect upon the causes which produce certain effects in the outward world, but they can not hold communion with Spirits, because they are not so organized as to feel any desire for a higher life. They are "of the earth, earthly," and return again to the earth. But the Spirit is of the Father, and is possessed of a portion of his attributes. All creation is an effect of the Father's will; but it is not the Spirit itself. In man there exists a portion of the Spirit which was in the beginning, and by which all things were made.

Now it is not necessary that the Spirits of mediums should in any degree pass from their bodies to enable Spirits to impress them, and to communicate their ideas through them. Mind is constantly impressing mind. The inner life is the true life. It is a superstitious idea that has been handed down from generation to generation, filling many minds with dread and fear, that Spirits are enabled to enter into a physical body to which they do not belong. That is altogether impossible; no such manifestation ever did or ever can occur. Still, Spirits are enabled to impress upon the mind the ideas which are at the time existing in them.

When we speak of spirit we desire you to understand that we do not refer to the interior soul alone; we refer to the spirit as it exists ere it passes from the body—possessing as it does mind, which is ever active, receiving impressions of truth from higher intelligences than itself, and constantly imparting to those to whom they are attracted, and whom they are enabled to impress. This does not require that the individuality of the Spirits whom they impress should be in the slightest degree destroyed. They, in most cases, find it necessary to close in a degree the outward organs of sensation, that the mind may not be impressed by the conditions surrounding it, and which would have a tendency to cause it to reflect upon outward forms.

Every mind is a medium for the communicating of truths which it has received from other minds. Thus you will perceive that men learned in ancient lore are but mediums to convey ideas which have existed in the minds of those who had lived centuries before they had a being. They have received the impressions of their ideas through their outward senses; but it is the ideas themselves which concern the life, for words without ideas avail as nothing, and are mere fumes. When a mind in the flesh controls by an effort of the will another mind, and enables that other to receive impressions of ideas existing in it, they are as truly spirits controlling that person, and that person is as truly a medium as those mediums whom Spirits controlled, and through whom Spirits communicated to mankind in ancient times.

THE TWO ANGELS.

BY ANELIA L. STUDDIFORD.

As I was wandering, one bright morning in May, I drew near to a beautiful garden, and seating myself opposite, that I might enjoy the refreshing view, as well as inhale the delightful fragrance with which the air was so bountifully laden, I fell into a reverie, from which I was aroused by the step of a fair maiden, who was advancing with the light and joyous air of early girlhood. With a merry laugh she threw open the gate and entered, with a gay carol upon her lips, which vied with the rosy buds she stooped to press; then bounding away through the flower-begirt paths, while the buds and blossoms swayed their graceful forms and shook their merry heads, as though they, too, enjoyed life and their fairy home with the same exquisite fullness as the fair being who had so suddenly and happily joined them.

She seemed, indeed, like their fairy queen, who had left for a while her rosy throne to sport and revel with these her tiny subjects. For a few moments she was lost to my view; when she again appeared she was accompanied by one fully suited to be her companion—one who could also enjoy all that was beautiful and harmonious in nature. Her gait had become more measured, her demeanor calm, yet joyful, while inward peace had set its seal upon the white and more matured brow.

A garden was given this happy pair to tend. Like the first wedded pair in Paradise, they were not to live in idleness, but do their part toward keeping this little fairy-land in order and beauty. One lovely bud was transplanted for them to watch over, water, prune, and train, that it might grow up-

* This article was written at the request of Dr. Gray—and others—who have kindly furnished it for the columns of the TELEGRAPH. The subject is deeply interesting.

right and beautiful. More, as yet, they could not attend to. Tenderly was the little, fragile bud cared for; carefully and prayerfully watched; every thing that might obstruct its growth speedily removed; every opening leaf hailed as a mark of favor from the Divine Giver. And soon it had become as part of their very being. The noonday sun was not thought of, only as it might wither their little flower; the cooling breath of evening was refreshing, but it might chill the tender bud. They screened it from summer's heat by their own fair forms, refreshed it, when parched and drooping, with their tears, and warmed it from the night-chill with their own loving hearts. And it rewarded them for their kindness by its fragrance, which every day became more sweet and soul-cheering.

My attention followed them, one bright morning, as their steps tended toward their little nursing, which they had left only for a brief season. I, too, followed, for I wished to witness the meeting of these loving hearts. It always reminds me of the joy of heaven, where parted ones, long, long separated, shall meet in an eternal embrace. Surely we have a taste from the golden bowl, when greeting kind and loving ones here, although the separation may have been short; but hearts measure not time by sun-settings, for a day is often as a thousand years, and a lifetime as a day. And so thought these loving souls, as they drew near the little garden they called home. But, alas! for all their fond dreams and bright anticipations. A few short hours had laid waste their fairest hopes. The little bud, so dearly loved and cherished, laid broken and withered in the dust. The tiny leaves, so bright and fragrant in the morning, were crushed and torn from their tender stem. A form, in long, sable robes, tresses of midnight blackness, and a brow of stern and cruel meaning, sat by all that remained of tender hopes and fancy's dreams.

With a low wail, she, whom we have known as a gay and happy girl, falls prostrate by the side of her broken bud. He who faint would have been her comfort and support, in this hour of trial and desolation, feels his own heart torn and bleeding from every pore. Yet, in their stony silence and unspeakable grief, they are not alone. No; even in their sorrow they thank their Father that he has left them each other, and not taken their greatest blessing. Still the cold and cruel words of the dark angel ring in their ears, and drown every thought of comfort that else would have given them peace. "Behold," says the stern-browed stranger, "your short-lived dream; see the fruits of all your care and love; you have watched and guarded early and late, and to what purpose? True, you had the pleasure of anticipating; but, lo! here is the reality. Your steps will wander hitherward unwittingly, perhaps; but it will only be to witness the spot of your buried joys. What is there here worth living for, when all is fleeting and subject to decay? This beautiful garden and all that is therein are death-sealed—doomed, doomed!" These words proved to the sufferer sharper than a two-edged sword.

But who is this that, with noiseless step, like an angel of light, glides to their side, with an arm encircling each drooping form? It is a holy comforter from heaven—a winged minister of God. His countenance glows with immortal radiance. Drooping his bright plumes above the sorrow-stricken, he points upward, and, as along a ladder of descending angels, they behold the celestial garden of heaven, and, blooming therein, the bud they had mourned as lost. Its beauty is increased a thousand-fold. Light beams from its face, and a song is on its lips. "Behold," said the comforting angel, "the Paradise of God! Thither has he transplanted your treasure, where it shall bloom evermore. Weep not; be pure in heart; love one another and love God, and ye, too, shall go thither and be reunited to your cherished bud, and it shall eternally unfold newer and fairer beauties." Then the comforting angel vanished, but the odor of his consolation and the light of the heavenly vision lay balmily on their hearts. They arose, and the dark angel was gone—passed like a phantom from their sight. And they said, "We will love one another, and love God, and be ready when his angel shall come to rejoin our bud in Paradise."

MEMORIALIS.

BY C. D. STUART.

In life's young prime, the angels came,
And from earth's garden bore her
Up shining ways, by God's love-flame
Made beautiful before her.

She passed, and from the hearth a light—
Earth's holy love-light—vanished;
But other angels, calm and bright,
The sudden darkness banished.

Down bending on the plumes of love,
Husband and children greeting,
They pointed to the heaven above
And love's eternal meeting.

"She has flown thither," whisper'd they,
"As ye shall on some morrow;"
And with God's ever blessed grace
They soothed each heart of sorrow.

And all the weepers felt within
God's love-stream purer flowing,
And from each heart, in bridal bloom,
A brighter faith upgrowing.

In bridal bloom! for hearts are wed
By chaste and grief to heaven,
And glimpses of the Spirit-land
Through sorrow's gates are given.

Oh, beautiful her passing was!
Through pain and self-denial;
Transfigured by her faith, she rose
To triumph through her trial!

And heaven is opened to her now—
Rolled in the life's whiteness—
And glory's chaplet on her brow
Shines with celestial brightness.

So pass the beautiful, the fair—
Whose lives to truth are given—
Exhaled like flowers on summer air,
To shine and bloom in heaven!

A. Y. Mirror.

* On the death of Mr. George F. Peterson, of New York City.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, APRIL 8, 1854.

TO CORRESPONDENTS.

Persons who send communications intended for the press should, if they desire to preserve them, invariably retain a copy, so as to preclude the necessity for our returning them in case they are not published. Among the mass of rejected papers they are extremely liable to be lost, and we cannot be responsible for the safe keeping of communications which, in our judgment, are of no value.

EDITORIAL CORRESPONDENCE.

WASHINGTON, March 29, 1854.

BRO. PARTRIDGE:

Since the date of my last I have found much that is calculated to attract particular attention and to awaken earnest thought. The facts and incidents of my daily experience and observation have not been separated by the "magnificent distances" for which the metropolis is proverbial. I need not say that Washington is laid out on a grand scale, or remind you that it will be "a great city when it is finished." When the public buildings, including the Washington Monument, the Smithsonian Institute, the wings of the Capitol, and the additions to the Patent Office, together with the public grounds—ornamented with trees and fountains—extending in a semicircular form from behind the Capitol, round to the President's House, and beyond, are all completed, the whole will present such an array of beautiful and imposing objects as the traveler rarely finds in any country.

On Friday evening, 24th inst., I attended the Washington Conference of Spiritualists, which convened in their hall near the White House. The president, Hon. N. P. Tallmadge, opened the meeting by reading an interesting letter which he had just received from a Massachusetts correspondent, detailing some interesting and significant exhibitions of spiritual presence which the writer had witnessed. After reading the letter, Governor Tallmadge offered some appropriate observations on the general subject, which were received with marked attention and interest. He was followed by Mr. Cunningham, who spoke in a characteristic and forcible manner. Mr. Pardee, the medium referred to in my last letter, was entranced, and spoke under the influence of two Spirits. The speeches, which were full of the spirit of the age, were tersely worded, and appeared to be eminently characteristic of their reputed authors, who were greatly distinguished while on earth. One of the speeches was prefaced by a most impressive and sublime invocation. Few prayers offered from gilded pulpits are couched in language so solemn, significant, and appropriate. After some remarks by Henry Clay Preuss, and the writer, the Conference adjourned, to meet on Tuesday evening, at the other hall occupied for that purpose, which is situated on Capitol Hill, at the opposite end of the city.

On Saturday evening, 24th instant, I delivered my second lecture at Carus's Saloon. The subject selected for the occasion was the nature and relations of mind and matter, comprehending a general outline of the philosophy of the mental action on the physical elements, organized and inorganic, as illustrated in the spiritual manifestations of all ages and countries. Particular facts were cited in elucidation of several of the phases of the current phenomena. The subject is altogether too vast to be appropriately discussed in a single evening, and I can not presume that the attempt to embody even its main features was entirely successful. The lecture, which occupied two hours in the delivery, was listened to with the most respectful and earnest attention, except by some half dozen persons, who evidently came in expecting some exhibition of buffoonery, and were, therefore, disappointed. There are some persons who are still so benighted that they have no knowledge of Spiritualism; notwithstanding, the subject is illustrated at the very threshold of their own doors, they know nothing of it—not enough to enable them to conceal their ignorance. They have seen some crazy genius, who, being too indolent to labor, wanders up and down in the earth to expound great mysteries. They have taken him as the authorized representative of the whole body, and the accredited exponent of its principles. Hence, whenever the subject is announced in their hearing, they straightway have a vision of a wild man with long hair and ragged robes, who looks most mysteriously, and talks as if his brains had been employed to illustrate the confusion of Babel. With such preconceived views they are of course greatly astonished to find that a Spiritualist may have a whole coat and a clean shirt on, and that he can give unmistakable evidence of having seen his barber since his conversion.

The Spirits are doing some wonderful things in Washington, and among these a variety of drawings, ascribed to their agency, are worthy of particular attention. I have conversed with seven mediums of this description, five of whom, if I am rightly informed, had not acquired the slightest skill in the art by any previous discipline; but they are all at present employed as passive instruments in the execution of some very curious pictures which, as the Spirits distinctly affirm, are intended to represent the flowers, fruits, etc., of the higher spheres. These pictures do not, in all respects, conform to the accredited rules of art, but it must be conceded that very many of them are well drawn, while the shading is often delicate and beautiful. I am indebted to the persons herein referred to for some interesting specimens of these drawings, and a more explicit reference to particular examples will, I doubt not, interest the numerous readers of the TELEGRAPH.

Mrs. AMELIA J. WILLIAMS, of this city, was first made conscious of being influenced by Spirits on the third day of February last. While sitting in a circle, the Spirits informed her that she would become a writing medium, whereupon she took up a pencil, and a brief communication was written to the effect that she would also be developed as a drawing medium. Mrs. W. had never received any instruction in the use of the pencil, but the invisible artists proceeded at once to redeem their promise. Her hand was freely moved by a foreign intelligent agency, and the immediate results were such as to greatly astonish herself and her friends. Up to yesterday (March 28)—less than eight weeks from the commencement of this interesting experience—her hand was moved to execute not less than one hundred and twenty pieces, chiefly plants and flowers, supposed to belong to the Spirit-world. They are, for the most part, unlike anything I had seen elsewhere, and very few of them appear to admit of a classification. The style is peculiar, and some of them could only be copied at the cost of much care and labor. The whole of a picture, even when it embodies every variety of shading, is invariably

drawn with a single pencil, and so rapidly that the most experienced draughtsman could not equal the facility displayed in the execution. The Spirits were requested to give me a drawing of some celestial object, to which they promptly acceded, and in two hours executed the work. The design is quite as curious as the execution was rapid and successful. Mrs. Williams has, moreover, kindly presented me with several additional specimens of her drawings, which I regard as important contributions to my collection. I must not omit to mention in this place, that the Spirit who guides the hand of Mrs. W. says, he was an Italian peasant, and devoted a large portion of his earth-life to the study of botany.

CHARLES F., son of Mr. John S. and Mrs. Amelia J. Williams, aged twelve years, also commenced drawing about two months since, and now executes architectural and other pieces in a rapid and apparently careless manner. But Master Charles is most remarkable as a musical medium. In the month of January last, he was first influenced by a Spirit claiming to be Paganini. While attempting to perform some simple air on the violin, he was suddenly controlled and went through with the "Carnival of Venice." The composition was rendered in a style which required the skill of a master. Since that time he has been impelled to play other difficult pieces, sometimes on a single string, and often with original and exquisite variations. The notes of several birds, and a variety of other sounds, are imitated on the strings of the viol in a most marvelous manner; but the Spirit often finds fault with the instrument—which is one of inferior tone—and in several instances has wrenched it from the boy's hands and hurled it across the room. The invisible teacher strenuously insists that Mr. Williams shall purchase a better instrument, and Mr. W. has at length resolved to comply with the demand of Paganini, which we think is right, especially as the Professor gives his services in the capacity of teacher.

MR. C. LAURIE, of this city, became a speaking medium early in January last, and soon after commenced drawing symbolical pictures. He is not conscious of any mental impression respecting the objects to be represented, but the hand is moved by a power foreign to himself, and with surprising precision. The Spirits, through the hand of Mr. L., furnished me with a remarkable specimen, which was elaborated in about three hours. It represents, on a surface less than the size of an ordinary bank note, a great number of animal forms, together with a variety of other objects, all distinctly drawn, and curiously combined within very narrow limits, yet without the least appearance of confusion. The piece is unique, and a decided curiosity.

On one occasion Mr. Laurie, who had never before performed the simplest musical exercise on the piano, was impelled to go to the instrument, when, to his surprise and to the astonishment of his friends, he gave Mozart's Requiem, as we are credibly informed, in an exquisite and masterly manner. Since that time Mr. L. has repeatedly tried to summon the invisible agent of this musical inspiration, but his efforts in this direction have been unavailing.

Mrs. MARGARET A. LAURIE, wife of the gentleman just referred to, is also a medium for several phases of the spiritual phenomena. She has been subject to visions from childhood. Early in January last she was developed as a drawing medium, since which she continues to draw flowers, etc.; some of the specimens executed under her hand evidently belong to the temperate latitudes of the earth-sphere, while others are not at all familiar, though they appear to have been drawn from objects really existing. I am indebted to Mrs. Laurie for choice specimens, one of which was made visible to her while she was in a trance state, before the drawing was executed. The colors, which were dark green, purple, and scarlet, were very brilliant. The piece was commenced and completed in some thirty minutes, and it is believed that few persons experienced in pencil drawing could copy it in three hours.

MISS ISABEL C. LAURIE, daughter of the above-named parties, became a rapping, tipping, and writing medium in October last; subsequently, in the month of March, she commenced drawing celestial landscapes, flowers, and fruits. Miss L. sees Spirits when, to all outward appearance, she is in the ordinary state; at other times she is made to improvise both words and music.

A. F. CUNNINGHAM, Esq., who was formerly associated with Theophilus Fisk in the proprietorship and management of the *Old Dominion*, is also numbered among the drawing media. He is by no means one of those passive mortals who do things accidentally; his intellect, naturally vigorous, has been sharpened by his pursuits, and his unusual executive power precludes the supposition that he can be easily controlled. Yet Mr. Cunningham has been made to yield to the influence of the Spirits, and is now almost daily exercised in drawing fruits which are said to grow in the immortal spheres. We have the promise of some specimens hereafter, when we may have occasion to again refer to the case of Mr. C., which is in many respects remarkable. My interviews with the persons whose experience I have thus briefly described has been altogether pleasant and profitable.

I have passed one evening at the residence of Hon. Garrett Smith, who is widely known as a great and good man. The traits for which he is chiefly distinguished are such as contribute most to bless the world, and to refine and dignify the nature and character of man. He possesses large mental and moral powers, is an eloquent and cogent speaker, is as exalted in thought and life as he is affable and condescending in his manners, while the largest benevolence and the warmest sympathies are displayed in the more than princely munificence with which he distributes from the store-house of his ample fortune. The seal of heaven's nobility is on his brow; its love dwells in his heart, and softens the deepest tones of his voice, while its light burns in the eye and illuminates the soul.

Ex-Governor Tallmadge has been here for several weeks, and will remain until the Memorial is presented to the Senate. Spiritualism has much to hope from the influence of one such man. He is eminently clear and rational in his views, and reliable in his judgment. His temper is never disturbed; but notwithstanding his spirit is always supremely calm, he possesses great decision and perseverance, while his moral courage was never known to fail him in the most trying circumstances of life. Our honorable friend unites all those qualities which inspire the highest respect and the warmest attachment.

Mr. Conklin, the well-known test medium, from New York, is here; he is receiving numerous visitors, and is doing much good. The Lieut. Governor of one of the Western States, who was previously a great skeptic, visited Conklin's Rooms the other day—he went away a convert.

Fraternally thine,

S. B. BRITTAN.

DIGEST OF CORRESPONDENCE.

A HARD CASE.—Mr. W. R. Potter, of Circleville, Pickaway Co., Ohio, writes that two years ago he became interested in the question of Spiritualism, and for purposes of investigation he formed a circle in his own family. After sitting a few evenings, his hand was moved, and a request was written, without his volition, that he should go into a room by himself and await the influence of the Spirits, who would develop him for a special purpose. With this request he complied, and in obedience to further directions he kept his room for several days, during which time he became developed as a writing medium, and wrote with great facility without the exercise of any will on his own part. He was, in the meanwhile, entirely cured of a disease which had for eight years affected him with severe pain. The worst, however, remains to be told. His confinement to his room for most of the time during those four or five days excited the suspicions of his neighbors, who surrounded the house and besought him to renounce Spiritualism, threatening him with the Lunatics' Asylum if he did not yield. He told them plainly that he could not renounce what he knew to be true, and as for the rest they might do with him as they pleased. They accordingly forced him into a carriage and hurried him off to the Lunatic Asylum at Columbus, Ohio, where they kept him seven weeks. Finding all efforts to induce him to abandon his Spiritualism ineffectual, and the physicians of the institution, and his friends at home, knowing him to be perfectly sane, he was liberated at the end of seven weeks and sent home. This happened in the summer of 1852; and we believe it is substantially the history of a large portion of those Spiritualists who have been imprisoned on the plea of insanity. Our correspondent says he will do his friends the justice to acknowledge that he believes they actually thought him crazy; but that they, having no knowledge of the philosophy of spiritual influences, were incapable of understanding its phenomena as exhibited in his case.

M. M. TOUSLEY, of Hartford, Washington County, Wisconsin, writes his views and experiences in spiritual manifestations in a letter which we have not room to publish entire. He says he was previously a member of the religious denomination called the "Disciples," and was a deacon in a church of that order. In common with many other professing Christians, he had received the impression that the Bible contained the records of the last and only communications between heaven and earth that have ever occurred, or that were ever intended to occur before the final judgment. He was on this ground strongly opposed to the doctrine of spiritual intercourse; but by reflection and hearing lectures his mind was finally opened to see that the Bible is full of parallels to the modern spiritual phenomena, and that it nowhere sanctions the idea that communication between the natural and spiritual worlds was ever designed to be suspended. Our correspondent then proceeds to quote many passages of Scripture in support of this idea, and seems to establish his point beyond controversy. By his course of free investigation upon these and other points, he has subjected himself to the displeasure of his brethren of the church; but this should have been expected as a matter of course.

MR. A. J. MATTON, of Prophetstown, Illinois, writes that about one year since a number of persons interested in the spiritual question organized themselves together, in that place, for the purpose of investigating the subject. Ever since the first night's meeting, they have been favored with a greater or less number of spiritual visitants who come to commune with and instruct them. The stir which Spiritualism has made in the place has excited the jealousy of sectarians, and clergy and church members are quite unsparing in their denunciations, some crying, "Humbug," others saying, "It is all of the devil," etc. It is scarcely necessary to remind our correspondent that there have been several other instances in which a degenerate Church and clergy have fulminated maledictions against new-born truths, but that those truths have ever boldly grasped with and demolished their opposing errors, and trodden into the dust the engines of intolerance with which bigotry at first sought to suppress them.

Mrs. JUDITH H. M. WORTHING, of Oswego, Kendall Co., Illinois, writes us a description of some curious trance scenes which she has witnessed in her own family and elsewhere, her little daughter being one of the principal subjects. The latter, on going into the trance, would see visions of celestial glory, and converse freely with the departed members of the family. In several instances different mediums would become simultaneously entranced, and would converse familiarly together, describing what they saw, and in one or two instances they read from a spiritual book, invisible to all others in the room, which they said was before them. At one time, while in the trance, they went spiritually to different parts of the earth, and described what they saw, sometimes speaking fluently in languages which they had never before learned, but which they appeared to perfectly understand; and sometimes they would extemporaneously sing in beautiful music and poetry which seemed to be entirely new.

MR. LEWIS BEDELL, of Otisco, Onda County (State not mentioned), writes that in October, 1852, he met Prof. Mattison at our office, and there agreed to let him have for publication communications which he (Mr. Bedell) had received from the Spirit of his father, and from Washington, on condition that Prof. M. would correct the spelling and properly prepare them for the press; for, owing to the hurry of copying them, the manuscript was inaccurate. Prof. M., it appears, has not complied with these conditions, at which our correspondent feels aggrieved. We shall have to initiate our correspondent into a grand secret: it is, that when bigotry is fully bent upon making out a strong case against an opposing doctrine, it does not stop at such paltry considerations as doing justice, much less exercising Christian kindness, toward a fellow-being.

A correspondent (J. F. M.) writes from Lawrence, Mass., concerning the origin and progress of Spiritualism in that town. He says that the first "manifestations" occurred in that place some two years ago; that those and subsequent ones provoked much investigation, and that honest inquirers after truth "have not failed to receive their portion of ridicule." Nevertheless the truth continues to spread, and the friends there have secured a hall in which they hold two meetings every Sabbath, besides holding circles at private houses during the week. At a convention held there during the last winter a certain skeptic came to hear, but the Spirits took possession of him and immediately spoke through him, and gave some good communications.

FACTS AND REMARKS.

CONFERENCE OF MARCH 30.—The meeting, on Thursday evening of last week was opened by Mr. Olcott, who made some remarks on the comparative happiness to be derived from the old theology and Spiritualism. He also related a case of spiritual manifestation occurring in a German family, sounds of foot-falls being heard in a closely barred room, and family portraits taken from their places and laid upon the floor. Mr. THURBER related some remarkable facts in his spiritual experience. He testified to numerous instances of telegraphing between remote places by the aid of Spirits. Things occurring in New York were instantly reproduced at a distance of nearly two hundred miles; conversations between individuals here were reported, and many other things of like nature. He had been moved around the room on a table; had seen other ponderous bodies moved, and had communicated with the Spirits in almost every imaginable way. Mr. Levi spoke of a communication said to have been given by a Spirit discountenancing the raps as low and vulgar, and wished to have the opinion of a certain person present on that subject. He argued that the raps were among the most efficient of all instrumentalities which had yet been employed to prove a spiritual existence, and that they can not therefore be justly spoken of with disrespect. Mr. McDONALD stated that he had been incorrectly reported in our paragraph last week, as saying that his father had been impelled by Spirit-influence to beat the table until one of the bones of his finger was broken. He said the bone was not broken. He then went on to state that one morning, as Mrs. Britt, a medium of St. Louis, was quietly sitting by the fire, a Spirit came and announced to her that the wife of Colonel Crane was about leaving the body, and requested her presence immediately. Arriving there, Mrs. C. revealed to her that though almost up to that time she had been orthodox in faith, she was now about to die a Spiritualist, having just had the privilege of clearly seeing and openly conversing with Spirits. Mr. FISHER, having been called on by Mr. Levi, gave his impressions concerning the dignity of the rappings. The gist of his idea was, that so long as there was a useful purpose to be accomplished by them, their employment could not detract from the dignity even of an archangel; but when they cease to subserve uses which can not be accomplished by methods less sensual and more intellectual, they become undignified, and should, as a general rule, be discontinued. After a few more remarks from Mr. Levi and Mr. Fishbough upon the same subject, the meeting adjourned.

THE SPIRITS AT MR. KOONS'.—If the half we hear concerning the phenomena and proceedings at the house of Mr. Jonathan Koons, at Dover, Athens County, Ohio, is true (and we have no doubt of it), they stand as instances of spiritual demonstrations which have but few parallels either in past or present times. From a copy, now before us, of a private letter to a friend, written by G. H. Carpenter, of Athens County, Ohio, who had witnessed many of these proceedings, we learn the following particulars: The Spirits of Mr. Koons' circle claim to be "a band of one hundred and sixty-five ancient Spirits." They claim to have "lived upon the earth long before the time ascribed to Adam," though we must freely concede that there is nothing in the latter assertion which tends in the least degree to deepen our conviction of their truthfulness. "They play upon the bass and tenor drums, violin, accordion, harp, tambourine, bells," etc., and all their performances display the most admirable skill. They also sing, and "write with their own hands" in the presence of the witnesses, and, though not least, they talk in a distinct and loud voice as one would talk with a friend. The writer of the letter before us professes to have witnessed all these phenomena frequently. He adds that several clairvoyants are there, who see the whole forms of the Spirits, and describe them as being "about twenty seven inches high." If the Spirits really do assume those diminutive forms, the question may be asked whether the doctrine of *fairies* may not have had a real foundation in a similar phenomenon! The peculiar and extraordinary nature of the phenomena at the house of Mr. Koons is doubtless owing mainly to the fact that he has specially dedicated a particular room to the use of the Spirits, and has thus made of that room a sort of *psychomanticum*, such as existed in ancient times, and where the souls of the dead were invoked and consulted. (See Homer's *Odyssey*, B. xi., and Virgil's *Æneid*, B. vi.)

ST. SPIRITISM AND HIS MIRACLES.—St. Spiritism was a bishop of Tremithus, a city on the sea-coast near Salamis, and died in the year 848. He is declared by the ancient ecclesiastical historians to have possessed the gift of miracles, and the power of conversing with the Spirits of the departed. Before being called to the office of bishop, his employment was that of keeping sheep. Sozomen, who wrote in the beginning of the fifth century, relates the circumstance of a gang of thieves attempting, one night, to carry off some of his sheep, but were arrested by an invisible hand and fixed to the earth, so that they could neither perpetrate the intended crime nor make their escape. Spiritism found them in that paralyzed state the next morning, and liberated them, and gave them a ram, kindly admonishing them to consider the danger of their state, and observing to them that they had been at much unnecessary pains and hazard to procure that which they might have made their own by simply asking for it. Some time after he had been made bishop, his daughter died while in charge of an article of great value which had been placed in her hands for safe keeping. The owner of the article afterward demanded it of the bishop, when it was not to be found. Being much moved with compassion at the owner's affliction in consequence of the loss, the good bishop went to the grave of his daughter, and asked her where she had placed what such a person had left in her possession. The historians declare that the daughter answered him, and indicated the place where she had hid the article in the ground that it might be the more secure; and that on search being made, it was found at that place. Butler, in his "Lives of the Saints," vol. iv. pp. 717, 718, relates these facts from Sozomen and Sozomen. To whatever evils the account may be subject, it at least stands as proof, in conjunction with numerous similar facts, that the existence of miracles and spiritual intercourse was publicly recognized in the Christian church for a long period after the apostolic age.

A STRONG CASE.—A correspondent of the *Vermont Daily Tribune* states that some weeks ago, the wife of one of his fellow-citizens, Mr. Henry H. Mitchell, was controlled by a preternatural influence, and made to write a communication purporting to be from Mr. Mitchell's father, who had died in 1816. The Spirit stated that at the time he left the mundane sphere he was entitled to a quarter section of land located in Pike County, Illinois, for military services which he had rendered in the war of 1812; and he requested his son to write to Washington, as the patent had never been issued from the office there, and stated that the land was now valuable, and justly belonging to his heirs. Having but little confidence in the communication, and no knowledge that his father was ever entitled to government land, Mr. Mitchell at first hesitated to write to Washington, but was finally persuaded by some Spiritualists to do so for the sake of the test which would thus be afforded. He accordingly wrote to the Hon. James Meacham, one of the members of Congress from Vermont, requesting him to examine the records and ascertain whether there was any truth in the representation. A short time afterward he received from Mr. Meacham his papers, and a copy of the record with the official seal of Hon. John Wilson, Land Commissioner, showing that his father was entitled to a quarter section of land that was located and recorded—October 16th, 1817. The location, as indicated in the documents, was in Pike County, Illinois, just as the Spirit had stated.

WILLIAM LLOYD GARRISON, who was previously skeptical in regard to Spiritualism, has lately been investigating the subject in the presence of Mrs. Fish, medium of this city. The Spirits of Jesse Hutchinson, Isaac T. Hopper, and several others manifested themselves in a most satisfactory manner, and gave a variety of convincing demonstrations; and in closing an article concerning the performances, Mr. Garrison expresses himself in the following words: "How shall demonstrations like these be accounted for except on the hypothesis of Spirit agency? If we can not positively affirm that Isaac T. Hopper and Jesse Hutchinson were present on that occasion, we are at least prepared to declare, as our own conviction, as well as that of the entire company, we believe, that invisible Spirits, not of this mundane sphere, performed the phenomena we have thus briefly narrated to our readers."

BAD HABITS CURED BY SPIRITS.—A correspondent (B. W. W.) writing from Denning, Hamilton Co., Indiana, says that until recently he was an "unclean slave" to tobacco, but coming under the influence of Spirits, he requested them to remove from him, if possible, the appetite for the weed. Not long after, he found that the appetite had entirely disappeared; and such a change had been wrought in his system, that if he puts the article in his mouth it makes him sick, just as it does any one who has never formed the habit of chewing. He had frequently attempted to rid himself of the habit before, but had always failed. Our correspondent also states the case of another person who, in a similar way, been cured of an inveterate habit of smoking, and who is now instantly made sick by an attempt to renew the practice. We presume Mr. Greeley, of the *Tribune*, will think more favorably of the Spirits after learning these facts.

Our friends who may find it convenient to write us, are respectfully requested to forward us the names of all such persons as they may suppose would be likely to subscribe for our next Volume, to be commenced the first of May. All new subscribers who will now send us their names and remittances, will be furnished with the remaining numbers of the present volume free of charge.

THE NEW YORK JUVENILE ASYLUM.

This institution was incorporated June 30, 1851. The second section of the act reads as follows:

§ 2. The objects of this corporation are to receive and take charge of such children, between the ages of five and fourteen years, as may be voluntarily entrusted to them by their parents or guardians, or committed to their charge by competent authority, and to provide for their support; and to afford them the means of moral, intellectual, and industrial education.

§ 18. The said corporation shall have power, in its discretion, to bind out or indenture, as clerks or apprentices, to some profession, trade, or employment, the children entrusted or committed to its charge; and for a shorter or longer period, not exceeding, however, in the case of girls, the age of eighteen years; and, in that of boys, the age of twenty-one years.

§ 19. No person receiving an apprentice under the provisions of this act, shall be at liberty to assign or transfer the indenture of apprenticeship, or to let out or hire for any period the services of such apprentice, without the consent in writing of the directors of this corporation. In case the master of such apprentice shall be dissatisfied with his or her conduct or behavior, or for any other cause may desire to be relieved from said contract, upon application the said directors may, in their discretion, cancel the said indenture of apprenticeship, and resume the charge and management of the child so apprenticed, and shall have the same power and authority in regard to it as before the said indenture was made.

By the second annual report of the Directors of the Juvenile Asylum, we learn that they opened a house of reception at No. 77 Grand Street.

On the 10th of January, 1853, by the commitment of 57 boys, and these commitments have been from time to time increased, until the whole number received, within the year Dec. 31, 1853, amounted to 626. Of these, 253 were discharged within ten days, satisfactory proof having been presented to the magistrate of the propriety of such a course.

100 boys were indentured, and various other dispositions of them were made, leaving in the Asylum, at the foot of 55th Street, East River, and the House of Reception, on the 31st of Dec., but 193 boys.

The government of the Institution has been strictly parental. The prominent object has been to give a home feeling and a home interest to the children—to create and to cultivate a family feeling—to make these homeless, homeless, parentless wanderers feel that there is at least one place on earth in which they have an interest, and which has an interest in them, and to clothe the Institution as far as possible with those hallowed associations which usually cluster about home. Much of the Superintendent's time and attention has been directed to this point, and it has been at all successful in his labors, it must be attributed principally to this cause. To promote this object the Superintendent has felt it his duty to be with the children as much as possible. It has been his voice that they have heard first in the morning, and last on retiring to rest. He has mingled with them in the yard, the shop, and the school, and in every way endeavored to attach them to himself and his family. In carrying out these views he has been ably and efficiently seconded by his wife, who has voluntarily devoted herself to the cause with a zeal and discretion worthy of all praise. Woman's influence has been seen and felt in subduing the obdurate and restraining the wayward.

LABOR.

Each alternate day, commencing at noon, is spent by a majority of the boys in labor, the same time being devoted to it as to the school. During the year, our boys have been engaged almost exclusively in closing shoes, and so expert are some of them that they can close, with tolerable ease, thirty pairs of men's shoes in a day. The proceeds of labor, for the eight months, since the Asylum was moved into its present locality, has been \$856, or about \$100 a month. Besides those occupied in the shoe shop, several boys are employed as table-waiters, kitchen-tenders, stable and errand boys, and in the sewing-room.

INDENTURING.

One of the most prominent features in the working of this establishment, at least at present, must, from the necessity of the case, be the indenturing of pupils. Our accommodations are so contracted, that they will not allow us to receive a much larger number than we now have, so that every effort is necessary to procure good situations and place boys in them as soon as possible. The propriety of such a measure, under different circumstances, might admit of a doubt by some, but when the alternative is, the streets of New York or a good place in the country, there is no room for hesitation. The indenturing committee have established certain rules to govern them in their action, which are intended for the protection of the pupil. The most important of these rules is, that all applicants for apprentices must procure, if possible, suitable references in the city, and shall bring, besides a certificate of character from a minister of the gospel, a justice of the peace, a town superintendent of Common Schools, or any two of them, testifying to his moral character, his temper, disposition, and habits, and fitness in their opinion to have the management and control of a child. These precautions have generally secured for our apprentices good masters. The success of our indenturing for the past year has, as far as known, been highly flattering. The Superintendent has addressed circulars to all the masters, and to all the apprentices, for the purpose of learning whether the apprentice is still in his place, how he is liked, etc. He has received many satisfactory answers, and only about eight that were discouraging, and in two of these cases the boys returned directly to the Asylum.

Children committed to this Asylum are gifted with iron constitutions, which has enabled them to survive the cold neglect and privations to which they have been exposed.

Their intellects have been quickened in the line of a rough-and-tumble life, and they need to feel that parental solicitude enfolds them to bring them into the channel of useful endeavor.

Most of these children are now capable of driving oxen, riding horse to plow, doing errands, and in various ways can perform much useful service, and they are constantly becoming more valuable to their employers.

This being the season of the year when farmers prepare the ground with seeds for a bountiful harvest, and the mechanic secures aids to his endeavor, we solicit attention to these little, and hitherto neglected, germs of manhood and immortality.

The institution requires persons, to whom they indenture these children, to feed and clothe them and give them ordinary schooling; and we trust those in circumstances to take a boy, and thus aid this humane enterprise, will esteem it a privilege to do so.

Letters may be addressed to the Indenturing Committee—Solomon Jenner, Rensselaer N. Havens, Clarkson Crolius, or to the undersigned, who is also a director in said institution.

CHARLES PARTRIDGE.

REMARKABLE OCCURRENCES IN TENNESSEE.

COWD, TENN., Feb. 3, 1854.

FRIEND BRITTAN:

Since I wrote to you last I have been much encouraged in consequence of some interesting spiritual manifestations that are taking place in West Tennessee. A very singular instance of physical manifestation occurred near by, in an adjoining county. A circle was formed for the investigation, and sat awhile, when some of them began to trifle with the Spirits, and suddenly a log, some eighteen feet in length, which formed a part of the building, split from one end within two feet of the other, making a noise like the firing of a cannon!

Stolen money has been received, the Spirits pointing out the thief, and getting the loser of the money in possession of legal testimony against the offender, which was so clear that the thief came forward and gave up the money, and paid off another debt of long standing, rather than be prosecuted. In another county, also joining this, are two or three writing mediums, through whom much has been written and of a very interesting character, more of which will be known in the future. One of the mediums just alluded to is so well developed that he can hear the audible voice of spirits, which appears to him something louder than a whisper; and by this means can converse with the invisibles with ease. Heavenly things, also, have been pictured in the atmosphere before him, which had a very sublime appearance. * * *

Yours, etc.,

J. W. KILLGORE.

NEW YORK CONFERENCE OF SPIRITUALISTS.

TUESDAY, March 28, 1854.

Mr. FARNSWORTH read a communication, given through a speaking medium, on the importance of reason and the inadequacy of miracles as tests of truth.

Dr. YOUNG dissented from the doctrine of the article just read by Mr. F. He thinks miracles (so-called), or, what is the same thing, physical manifestations, all-important to supply what our logic, religion, and intuition combined have failed to give us, to wit: a proof of the immortality of man. Any one can spin a moral yarn or weave a logical cobweb; we have enough now to convert the whole world in a metaphysical network, but tangible proof that man is an undying entity is given by the physical manifestations, and can be had in no other way. The scientific and thinking world has been fast traveling to materialism notwithstanding the fine spun theories of moralists and theologians, and nothing can avert it but the proof afforded by these physical phenomena.

Mr. PRAY thinks a medium whose lips are made to utter what he is unconscious of, or whose hand is made to write what his mind does not dictate, exhibits a physical manifestation as palpably as any other of which we can conceive. He denies that physical manifestations, *per se*, prove anything. Behind every physical fact there is ever a mental force—a mental phenomenon. It is not in the moving table, but in the power which directs its motions, where lies the proof. Intuition is a proof of the existence of a Spirit-world stronger far than miracles, for it is itself a greater miracle than any mere external demonstration. He thought the Church mistaken when it charged Spiritualists, as a body, with ignoring the Scriptures. We certainly believe in that portion which the Church practically denies—the guardianship and presence of angels. The Church teaches this by Bible and hymn-book, but is it believed? Ask that Christian mother. She sits down and sings Dr. Watts' hymn to her little child as it sinks to rest:

"Hush, my babe, lie still and slumber,
Holy angels guard thy bed!"

You inquire the next morning, "Do you believe that angel-friends were around the couch of that little sleeping immortal through the long, dark night?" and her reply is, "How can you be so stupid?" He urged that we should rise from the physical to the spiritual—from the phenomena to the sublime uses they are intended to subserve. We should cultivate the inner senses by the aids which the outer facts confer upon us. We should form circles at home, by our own firesides and of our own friends, if we would profit by Spirit-presence. Truth, like the ripened fruit of Autumn, is ever ready to be gathered, if we will but put ourselves in a position to receive it.

Dr. YOUNG still maintained, at great length, that through the physical manifestations only have Deists, Atheists, etc., been converted by scores and by hundreds in every part of the civilized world.

Dr. GRAY thought there was no essential difference between Mr. Pray and the last speaker. The one sang the praises of conversion and the other of sanctification. He quoted the first three verses of Deut. xiii. to show that there is no binding relation between the miracle and the doctrine taught.

Mr. FENIMORE maintains that the mere physical manifestations are no evidence of what is properly spiritual. They are made by the invisible souls of men, who either stand naturally upon, or have assumed for the time being, the plane of sensuality. They do what they think the best thing for their friends on a similar plane in this world. There is a higher evidence than this. It is thought by some that to have one's spiritual sight opened is a sign of high spiritual attainment. It is not so. What we ought to desire is, to have the spiritual degree of the mind opened. Those who have entered upon that plane do not need those external facts. Nor do they reason. They know. They see the truth, and can not be mistaken.

MR. DAVIS IN ROCHESTER.

The following report of the funeral ceremonies performed over the body of the engineer, lately killed by a railroad casualty at Rochester, on which occasion Andrew Jackson Davis, who is now lecturing in that city, officiated, we have taken from the Rochester Daily Democrat:

FUNERAL OF LUTHER COLEMAN, THE ENGINEER.—UNUSUAL PROCEEDINGS.—The funeral ceremonies over the remains of the late Luther Coleman, who was killed upon his engine, last week, took place in Corinthian Hall on Sunday morning. At the hour for the commencement of the ceremonies, the Hall was completely filled with people, and among the audience, besides the railroad men and Old Fellows, were many ladies and children. It was a highly respectable and intelligent audience. When the people had become seated, Andrew Jackson Davis ascended the temporary desk placed in front of the rostrum, which latter was occupied by the Panorama, the frame supporting the picture being entirely covered with black gingham, giving a truly funeral aspect to the place. In front of the desk were placed the remains of the deceased, in a metallic burial case, covered with black cloth. The mourning friends sat in the front seat near to the coffin.

The person who acted as priest on this occasion sat for some time with his head inclined below the top of the desk, and soon the persons comprising the small circle of mourners, and some others, began to sing the familiar hymn,

"There is a land of pure delight,"

in a sweet and plaintive style.

When the singing had concluded, Mr. Davis rose and addressed the assembly, saying that this was peculiarly a time when the heart is moved to spiritual and interior meditations—when the soul seems to look in upon itself. He said that there are two serious and important eras in the life of man—when he is born into and out of this world. His career through this phase of existence demonstrates to him the immutability of change; he is constantly passing from one condition to another. Man finds in himself every thing that is in the world—he is one world, and another attends him. He is in little every thing else. He stands in the center of creation, and calls every thing else up to him. In him occur the most shocking and terrific changes the human mind can contend with or contemplate. In fact, man is the greatest wonder of the world. In ages past, by fables and religion, fiction and legend, and according to oldest records, man is made more precious, or more excellent than fine gold; yea, even than the golden wedge of Ophir. God spoke into existence the light, and the firmament, and the earth, and all things upon it; but when man was ushered into being, it required the hand of the Maker.

From this, he went on to affirm that man was possessed of immortality, not by virtue of any special grant from a propitious Supreme Power, who may revoke it, but by virtue of his own structure and essence. Many who possess reasoning facilities and powers of a high order, had been led to deny this, and to contend that when the body is dead, after the last breath had expired from the lungs, there is no more of man; but it was one of the remarkable discoveries of the present century, that the spirit of man exists in other spheres, after he passes out of this world. The good Paul has told us that there is a natural body and a spiritual body—a fact deemed apocryphal in past times, but now abundantly proven to be true. Behind these eyes are spiritual eyes; behind these ears are spiritual ears; beside these nerves of sensation, which the physician can see and understand, there are spiritual nerves; and our brother who has gone before us has put off the natural body and assumed the spiritual. He may even now look upon this pageantry and ceremonial, over his dead clay, not altogether sympathizing or approving of what is done, but still feeling an affectionate kindness for those who weep for him. If Paul was caught up into the third heaven, to see sights that could not be described to mortal ears; if Daniel could retire within himself and see visions not vouchsafed to other men; if angels descended from and ascended into heaven at Bethel, there is no reason why the inhabitants of the spiritual world may not visit us who are still in the flesh, and hold communion with us. Those who regard the Bible as a revelation of the will of God, will see that in that record of seers, and prophets, and old historians there is a foundation for the philosophy which he preached. We have come here to celebrate the entrance of our brother into another sphere, not to mourn over his death. He is now triumphing over the wreck of matter, and has passed into the spiritual existence. But he is not lost to us, but may this day commune with his afflicted friends. He is free to obey spiritual laws, and may see the body which he used to wear laid in the grave. He has the spiritual eye and ear in exercise. We have no more death. Our duty, therefore, is to live as if conscious of the importance of life. Our aim should not be to prepare for death, which is only a change and not a ceasing of existence. No man can be killed. Let us then so live that we may easily and naturally glide into the spiritual sphere, where our lives shall flow on far more musically than here. It is a grievous shock to part with dear friends without a moment's warning; but it is the absence of a friend we have been accustomed to see, and around whom our social affections have clung, that we mourn—it is the vacancy represented to the eye that pains us. Our

brother is not dead. In this life, man is like the thorn upon the rose-tree, but in another sphere he is like the flower that bursts from the thorn and blooms in immortal fragrance. This is the consolation he would offer to the bereaved. The soul of the deceased whom we return to dust, has expanded into a new and glorious existence, and may revisit you while you tarry behind. The consoling reflection is, that there is no more death.

After this address, which continued for about an hour, upon the topics above sketched—and was little more than a repetition of the leading ideas in new forms of expression—the meeting broke up, and the remains were taken to the place of burial.

SPIRITUALISM AND ECCLESIASTICISM.

The subjoined article comes to us from a gentleman of Western Texas. It was intended for a journal called the *Texan*, whose editor, an Episcopalian, ridicules Spiritualism as an extravagant, gaudy humbug, and refuses to publish any defense from those whom he assails, though his journal professes to discuss and admit the discussion of all sides of questions in controversy:

MR. EDITOR OF THE "TEXAN": Having noticed in your last issue that you have extended your liberality, and lend your columns to correspondents who are ready to criticize and denounce a certain *ism*, although they may know about as much of the subject as a goose knows about astronomy, I would respectfully ask space for a brief reply, and will select for my topic that particular subdivision of fashionable bigots—the Anglican Church. First their God, Mr. Davis describes him as a *supernal sovereign* with a dignified touch of philoprogenitiveness. As a moral king of the world, he sits on his eternal throne, surrounded by a rich profusion of regal splendors, admired by a mighty phalanx of gentle and accomplished saints, whose genealogy can be traced down through a long line of bishops and ecclesiastics to the primitive aristocracy itself, forming the so-called "apostolic succession." He looks with special favor upon a well-ordained ecclesiasticism, and his devotees must, therefore, seek him in "the Church." The visible apostolic head, or tail of the Episcopal Church, with all the nursery apparatuses, royal babies, etc., the budget of the English court shows the enormous expenses which it costs that nation to support. The many millions of oppressed and ground-down human beings who suffer under this ecclesiasticism require no comment.

As to their particular *ism*. They present a spectacle before the intelligent and reflecting portion of mankind by no means enviable. Aping the Catholic priesthood, and, if possible, outdoing them in lordly magnificence and display, and joining in the oppression and impoverishment of the unhappy millions whose hard lot it is to have been cast beneath them, they dare to burlesque the holy religion of the meek and lowly Jesus, whose mission was one of love, self-denial, and joy-inspiring to the lowly and oppressed, and who had no earthly place whereon to lay his head. As to their succession from his apostles, they had better settle that point first with the Catholic—whether those who ordained them have been themselves ordained! The day will come, and is fast approaching, when they will be brought before the tribunal of reason and justice, and be judged and condemned accordingly.

To the body of church members collectively, I would say that two thirds of them do not believe what they are taught as orthodox religion, and many of the more enlightened and liberal-minded are believers in that Spiritualism of which your *Texan* correspondent says much, but apparently knows so little. I need only repeat an anecdote of a recent date to show to you how matters stand in some quarters. A clerical gentleman called upon a leading Spiritualist, and after soliciting and obtaining admission to a circle, requested, as a particular favor, that the fact should be kept a secret, as, if known to his congregation, it would affect his standing as a minister. The Spiritualist smilingly replied, he need not fear, that the same injunctions had been already made and granted *himself* by more than one half of his congregation. Thus much, Mr. Editor, for the present from your friend and humble servant.

ANTHONY M. DIGNOWITZ, M. D.

THE RAPPINGS.

The following article we clip from the *Evening Mirror*, to which journal it was contributed by one well known in spiritual circles, and to the readers of the TELEGRAPH:

We have received the following communication from a highly respectable source. It is accompanied with *bona fide* names as witnesses to the truth of the statements therein contained. The italics in the first paragraph are not our own, but those of a sufferer by the *Herald's* practice of publishing private letters sent to the editor.

EDITOR OF THE EVENING MIRROR: Dear Sir—I send you the following incident of the "rappings," with the names of the witnesses, trusting to your gentlemanly courtesy not to make public what is intended for your own private satisfaction. On the 20th inst., I placed on Miss Fox's table a sealed package sent by a gentleman in Washington, the contents of which were unknown to me, but which were said to contain questions. In a few moments the following sentences were spelled out by the alphabet, to which the raps responded:

"He will find it soon; he has mislaid it. Tell him he will. We can not name the place. He can not get answers to the questions." "He must not receive implicitly any communication, nor rely on any revelation but God's word."

The gentleman returned from Washington on the 27th, when the package was returned to him with the seals unbroken, and his certificate (which accompanies this statement) was received. The package was then opened in the presence of ten persons, many of them skeptical on the subject. They all read the questions it contained, which are as follows:

"Am I, or is it possible for me to become a medium—and in what manner is it to be effected?"

"I either left at Lyons, or lost between that place and Washington, some packages containing questions to be answered. Is it possible for me to be informed where they are, or have the several questions answered through some medium?"

"May the Divine Revelations in Judge Edmonds' and Dr. Dexter's 'Spiritualism' be implicitly relied on, and are those gentlemen perfectly truthful?"

You can judge how well the questions correspond with the answers received a week before the package was opened. The test is as fair a one as could well be offered, and I should be pleased to know your opinion of the matter.

THE ANGEL OF LIFE.

"Daisies are white upon the church-yard sod;
Sweet tears the clouds lean down and give;
This world is very lonely. Oh, my God,
I thank thee that I live!"

Thanks for this blessed life! O Father—Friend,

What can we render for thy priceless gifts;

The pure, calm heavens that o'er us ever bend—

Thy smile benign, which our glad spirits lift

To the bright realms where thou dost, radiant, dwell,

Lest we should lose this glorious world too well.

How beautiful is all, above, around,

Earth, sky, and ocean, all are wondrous fair;

The winds deep voices, the harmonious sound—

Of woodland songsters on the perfumed air—

The pleasant sunlight, and the moon's soft rays,

And myriad stars all bright proclaim thy praise.

Thanks, thanks for these! and, oh, than these above

Far richer gifts thy bounteous hand has given;

The world within, the holy world of love,

The sweet affections making heart to heart;

Oh, not more blest were hours' loveliest heaven,

Than this fair world of dewy-spangled flowers.

We bless thee, Father, for the gifts of earth;

For life, for death, we bless thee evermore;

When past this embryo life, the heavenly birth

Shall waken us where sin is known no more;

Oh, holy life! oh, holy angel, Death!

To thy kind care we yield our latest breath.

NEW YORK. FANNY RAYMOND.

A VERY curious phenomenon is noticed in the Mexican papers as having been seen near the Convent of San Francisco. Water, it is said, springs from the earth in the same manner that rain falls from the clouds.

GENERAL CORRESPONDENCE.

A FAVOR FROM R. P. AMBLER.

ALBANY, March 11, 1854.

BRO. BRITTAN:

It is not often that I seek to win favors from the Muse, and I seldom yield to any poetic inspiration until it becomes too powerful to resist. The following poem seemed to be almost forced upon me by an unseen power, and was written, in my intuitive or impressional state, a few days before receiving news of the decease of a dear friend and relative—which circumstance gives it, to me, a peculiar significance.

Thine, ever and truly, R. P. AMBLER.

THE ANGEL'S VISIT.

A Spirit came from far,
And rested not at sun or star
In the ethereal deep;
He sped from the bright Isle
Of Heaven, bathed with Beauty's smile,
Whose bowers the angels keep.

On wings of light he flew
Along the path where diamond dew
Had made its pearly bed;
Yet in the lustrous eye
Were dew-drops, sparkling to outvie
The tears which mortals shed.

A holy presence filled
The chamber of the dying—thrilled
The stillness of the air;
The frame grew strong again
Which sank beneath the weight of pain,
And felt the presence there.

Then to the soul's quick ear
Came voices veiled and clear,
Trembling through golden light;
And gems of purest thought,
From some far world of beauty brought,
Shone on the Spirit's sight.

List! the soft whispers roll
Upon the quickened, conscious soul—

"Oh, mortal, come,
And let us roam
Through the bright home
Where Spirits dwell;
We'll gather flowers
In radiant bowers,
Where the fleet hours
No time doth tell.

A shining band,
Joined hand in hand,
Floats o'er the land
Where beauties bloom;
The pure and bright,
All robed in white,
Bathe in the light
Which hath no gloom.

Look up on high—
Fear not to die;
The shining sky
Will give thee rest.
Oh, Death's dark stream
Is but a dream—
Let Heaven's gleam
Illumine thy breast.

Now open the gate
Where angels wait—
Thy Spirit-mate
Shall welcome thee;
Then rise and soar
From earth's dark shore—
Forevermore
Be pure and free."

Borne on this breath of love,
The struggling spirit passed above
The shadows of decay;
And while the pale, dim eyes
Shone with the luster of the skies,
The darkness turned to day.

SPIRITS IN KEOKUK.

From a letter dated Keokuk, Iowa, March 7th, 1854, signed William Wittinmyer, we are informed that two mediums were developed at circles held on the 28th and 30th of January.

One of them was influenced to speak Latin and translate the same into English; to sing in the Swiss language, and speak in an Indian tongue; and also to delineate various Indian characteristics. The Indian Spirit claimed to be a Chippewa.

The other medium was made to deliver an oration on the bad treatment the Indians had received from the white people, after which the Spirits, through the two mediums, held an earnest and lengthy oral interview, closing with a majestic anthem, improvising words first in some Indian dialect, then in the English language, praising God for sending messengers to proclaim glad tidings of great joy to the children of men.

C. P.

LETTER FROM WARREN CHASE.

RAVENNA, OHIO, Feb. 20, 1854.

MESSRS. PARTRIDGE AND BRITTAN:

It is so long since I have written you, that some of my friends may think I have retired from the field of active labor, while the fact is, my time has been too much occupied to permit my doing justice in my correspondence. I have been for the last twenty days on the Western Reserve, where the Harmonical Philosophy is in the ascendant, and where all the *isms* are fast yielding to its teachings and influence. I spent the first week at Painesville, where Dr. Tiffany and others have nearly exterminated the errors of superstition and sectarianism, and where the friends have constant and well-attended meetings. They crowded the Court House to listen to me with increasing ardor, and thus opened the way for Spiritualism to defend itself, which it has nobly done all over the Reserve.

My next point was Cleveland, where I found a much better condition than when I was last there. A small hall had been procured, and kept constantly open for meetings and social interchange of sentiments, and a weekly Conference established, which every Tuesday evening brings together many from the city and elsewhere, to converse and relate incidents and experiences, etc. They also meet there every Sunday afternoon, when no speaker from abroad is there to require a larger hall. Dr. Underhill and Dr. Mahew are both in the city, and can usually be found at the hall, which is opposite the Court House, near the office of the *Spiritual Universe*, which seems, like the hall and meetings, doing its work also. This paper is well conducted, with an increasing list, and seems permanent and useful, and I hope the friends will sustain it well, and reward its worthy and industrious publisher. My lectures in the city were well attended in very bad weather, and very muddy streets. I found many warm friends and devoted advocates of the cause crowding it forward with power and energy. It stands boldly out, holds up its head, and defends itself in all public places, and seldom fails to drive its opponents to "envy, malice, spite, and lies," which soon destroys both them and their influence. Cleveland will soon be made a sort of central home for the Harmonists of the vicinity, as New York, Boston, Hartford, etc., are. A hall, a Conference, a paper, and reading-room, lectures, etc., are all doing the work in their respective places, and the friends who can, should aid as they feel able in each and

any of these ways, to let in the light and expel the darkness with which the minds of the people have so long been shrouded by superstition.

My next point was Grafton, Lorain County. There, in a small village with three meeting-houses almost useless, in the midst of a severe rain-storm, and with the roads almost impassable, the people filled a large hall to overflowing for the last three evenings, to hear the teachings of the Harmonical Philosophy, and seemed to appreciate and feed upon it as if it were actually the ambrosia of the Gods, so sacredly delicious with the ancients.

I next came to this village (Ravenna), of about 2,000 inhabitants—a beautiful spot on the Cleveland and Pittsburgh Railroad, thirty-eight miles from Cleveland. Here our friends have a large and convenient church exclusively for their use. It was built for, and by the Universalists, and they have merged into the harmonical teachings, house and all. It was filled three times yesterday with one of the most intelligent audiences I have ever had the pleasure of addressing. They seemed delighted, and I felt almost inspired, and we had a mutual feast. The phenomena began early here, and have been judiciously conducted by prudent and intelligent minds, and have done their work of converting many, if not most of the candid, independent minds of the place. Many remarkable and convincing tests of various kinds have been made by Spirits through different mediums here, which would be interesting to the readers of spiritual papers if written out by the friends; but I have no time to even hear them related at length, and much less to write them. I am now in the midst of a snow-storm which is fast whitening the earth, that was this morning entirely without snow, and not badly frozen, for the winter in this region has been mild and open. To-morrow I go to Middlebury; next day to Akron, and next to New Brighton, Pennsylvania; then to Columbus, Ohio; then to Cincinnati, and by the first of April shall reach St. Louis, where I may be addressed at that time for two weeks.

A SPIRIT BORN.

MESSRS. PARTRIDGE AND BRITTAN:

I send you an account of the birth of a Spirit, accompanied with some of the circumstances attending the sickness of the departed and worthy friend who was the consort of Mr. Albert B. Paine, of Randolph, N. Y., who left the form for a habitation in the Spirit-land, November 16th, 1853.

Mrs. Paine was a partial medium for speaking and writing, and a firm believer in the reality of Spirit-intercourse. Her disease was told her by her Spirit-physician, who purported to be Dr. Nathan Smith, formerly a Professor in New Haven College, Conn., who also was an uncle of hers, to ulceration of the stomach, and that he would attend her and direct all to be done for her that could be done to any advantage. Mrs. Paine had the fullest confidence in the ability of her Spirit-physician, and strictly followed what he believed to be his directions, who, by the way, did not give much encouragement of her recovery. She was confined to her bed about eight weeks, manifesting all through her sickness, calm resignation to her lot. A short time previous to her exit, her Spirit-physician told her that he thought that there was not much, if any hope of her recovery. She accordingly called her family around her, consisting of her husband and five children; told them they must give her up and let her go to her Spirit-home; gave directions how she wished to have the children provided for, etc., and requested that Austin E. Simmons, of Woodstock, Vermont, a speaking-medium, should be sent for to attend her funeral, and that her Spirit-physician, Dr. Nathan Smith, had made known to her that he should be glad to speak through Mr. Simmons at the funeral. She then bade each one of them farewell, saying she should not probably be able to say much more to them while she stayed, in consequence of weakness. Some few weeks after this, on Wednesday evening, she left the form for her more bright abode in the Spirit-land, perfectly calm and resigned. The next day I was called on and requested to go to Woodstock after Mr. Simmons, to attend her funeral. I did so, and on Saturday following, at 12 o'clock A.M., her funeral was attended by a very large concourse of people, when Mr. Simmons was used by a Spirit pur

Interesting Miscellany.

LYRICS.

BY H. H. CLEMENTS.

THE SUMMER SEAS.

The summer seas are folded o'er
The green about our cottage door,
And like a mirror shine;
But, oh, how far these winds must go,
Before they let my lover know,
As o'er the curling deep they rove,
The wantfulness of hope and love,
In such a heart as mine.

The summer seas, they may rejoice,
Or lift their supplicating voice,
Or rally with the breeze;
They may delay the voyager's way—
They may demand him for their prey—
They may oppress these silent groves,
But never can unbind our loves,
Those wild invading seas.

The sea is breaking on the shore—
Almost within the cottage door,
The green and glassy sea;
But tells not, and glazes so break,
If path the lordly ship may take;
How helpless, let no chance appear,
The wafting by the kindly breeze,
My lover back to me.

LOVE'S AMULET.

Love of beauty, where to find it,
Tell my bruised heart, oh, tell!
Where the man can easiest find it,
Which should own its ruling spell?
Garlands of the heart entwined,
And till they shall drop and fade,
Nature's bounty shall enshrine it,
With the glory love hath made.

Love of beauty, go enslave her
Mind and heart, with all the charm
Venus' enlured cestus gave her,
When embracing neck or arm;
Like some secret magic render
Peace my bosom can not know,
And oh, fate and fortune, send her
All the bliss that I have woe!

TO —

What is her fate! tell me, ye winds,
Which bear the gift of life to me:
Call to my aid all sights and signs
Which can unveil the mystery;
What is her fate! do men conspire
Against the feeble but to show
The shaft is winged with baleful fire,
Because it leaves the stronger bow!

What is her fate! tell me, ye skies,
That brighten gladly with a smile;
If on her heart a ray there lies
Like that which lights thy holy aisle!
This blessed boon, if mine to know,
Would rob the present of all fears,
And light the volume of that woe,
Read in despair and clasped in tears.

A SPIRITUAL COMMUNICATION AT DUNKIRK.

ASTOUNDING FACTS.

The principal participant in the affair of which we are about to make what we believe to be a true record, is Mr. Seneca S. Germond, who has for many years resided in our sister village of Dunkirk, and throughout his life has maintained an unimpeachable character for honesty and veracity. He is a shoemaker by trade, and about forty years of age. He has just been elected to the office of town assessor, and also to the same office in the village of Dunkirk. Another alleged agent in the affair is (or was) a brother of Mr. Germond, named Isaac, who has for some time resided at Ashville (in the town of Harmony), about twelve miles south of Mayville, in this county, and who died at 11 o'clock a.m., on the 29th of January last. The only information Seneca had received previously of Isaac's illness, as the former distinctly avers, was through a letter received by him a few days before from a young girl, a connection of his, writing from Westfield, who represented that Isaac was dangerously sick. As Isaac was subject to turns of illness which only to inexperienced spectators seemed very dangerous, and had on several occasions recovered while thus prostrated at Dunkirk, Seneca supposed the sickness attributable to one of these attacks, and felt no apprehension whatever as to a fatal termination.

On the next day (30th Jan.), after dinner, Seneca went down town, going from store to store, and being a partial medium, felt his arm influenced and agitated, as on previous occasions, though more severely than usual, when under public observation, so much so that he found it difficult to resist it, so as to prevent the violent movements of his arm being seen by others. The influence lasted so long that he became convinced that there was something serious in the matter, and that he was impressed by a Spirit. He returned to his house, and yielding to the influence, received, after the manner adopted in such cases, in the presence of five or six witnesses, a communication from Isaac, in reference to his death and the accompanying facts.

The process was as follows: After mentally suggesting to the Spirit controlling him, the names of fifteen or twenty departed friends, to ascertain who it was desiring to communicate (Seneca thinking it was some one of those who had previously thus influenced him), and being answered by uniform negative movements of his arm, he concluded to ask, though with hesitating incredulity, whether it was his brother Isaac? To his utter surprise, the response, by a violent affirmative motion of his arm, was "Yes." Still doubting the demonstration, and thinking the Spirit might be a false one, Seneca applied repeatedly to the number of five or six times, the tests recommended by Judge Edmonds, saying, "If not the Spirit you purport to be, in the name of God, I command you to depart." The uniform reply to this was a manifest affirmative movement of the arm, denoting that it was a truthful Spirit. Yielding to these repeated demonstrations, Seneca continued to draw out the communication, by asking the following questions, and receiving the respective replies:

Question. Have you been in the Spirit-land three days? Answer.

No.
Q. Have you been there two days? A. No.
Q. Have you been there one day? A. Yes.
Q. Are you to be buried to-day? A. No.
Q. Are you to be buried to-morrow? A. Yes.
Q. Had you been sick two weeks? A. No.
Q. Had you been sick twelve days? A. No.
Q. Had you been sick ten days? A. Yes.
Q. Did any of your sisters attend you during your sickness? A. No.
Q. Did John Losee attend you? A. No.
Q. Did Jane Ann Losee attend you? A. Yes.
Q. Has any one sent me a message announcing your death? A. Yes.
Q. Was the message sent in person? A. No.
Q. Was it sent in a letter by mail? A. Yes.
Q. Was it from John Losee? A. No.
Q. Was it from any of your brothers-in-law? A. No.
Q. Was it from George Losee? A. No.
Q. Was it from Jane Ann Losee? A. Yes.
Q. Will it confirm the facts you have communicated? A. Yes.
Q. Will the letter arrive to-day? A. Yes.
Q. Is it in the Western mail? A. Yes.

[About this time the Western mail train was seen entering the depot when Seneca asked:]

Q. Shall I go to the post-office and get the letter? A. Yes.

Seneca then went to the post-office, but found that the mail had not been brought from the cars. So confident was he now, however, that the reve-

lations were true, and that he should receive such a letter, that while waiting for the arrival and assortment of the mail, he communicated the substance of the foregoing facts to a number of gentlemen, among whom were some confirmed skeptics, who will affirm to the fact of this previous disclosure.

On opening the mail, the anticipated letter was found addressed to Seneca, written by Miss Jane Ann Losee, and detailing the circumstances as above spiritually communicated, thus corroborating the whole revelation. It was read by a gentleman of skeptical turn, who had heard the spiritual communication beforehand, and who affirms thereto.

Mr. G. then started for home, but had not proceeded far before the spiritual influence left him entirely, he having remained upon him constantly from its first seizure. On returning alone to his house, he found that a circle had been formed there for spiritual communication, Miss Cora Scott (a girl of about fourteen years of age, of Wisconsin, now on a visit to friends at Dunkirk), being the medium. To his surprise, he was met by the reply to his announcement that he had got the expected letter. "We know all about it. We have had your statements all rapped out, and also that your brother is to be buried in the Whitney burying-ground." The latter fact was not mentioned in the letter, nor was the locality known to a single person present (as Mr. G. avers), it being about six miles from the place of Isaac's death, and also wholly unknown to Mr. G. Isaac's Spirit then controlled Miss Scott, as a writing medium, when she wrote the following message to Seneca:

"I want you to attend the funeral to-morrow, and tell the friends that I am not dead. Go for the sake of the cause, and for my sake. ISAAC."

On the morning after receiving the communication from Isaac's Spirit, as alleged, Seneca started to attend the funeral, as desired, though from the bad state of the roads he was well aware that he would be able only to meet the funeral procession at the grave-yard, which was six or seven miles from the place of Ashville. The funeral services being fixed for 10 a.m., he concluded that the procession would arrive at the grave-yard at about 2 p.m. Finding in the afternoon, while on his way, that he would be likely to fail to arrive even there at that hour, he hurried his horse into greater speed, to be there as soon as possible. While thus exercised with anxiety, he was again controlled by his brother's Spirit, who in answer to questions put as above, communicated that there was no need for his haste—that the procession was delayed, and he would have time to spare before they would meet him at the grave-yard. He then drove slow, and arrived at the grave-yard half an hour previous to the appearance of the funeral procession, at half-past three o'clock.

It is proper to add, in this connection, that Seneca, as he solemnly avers, proceeded to the Whitney burying-ground without any other knowledge of its existence, or of the fact that Isaac was to be buried there, than that communicated at the rapping circle at his house, the letter to him having omitted any mention of this circumstance.

We give these statements without endeavoring to explain their peculiar nature, or suggesting any thing to rob them of their assumed force. The most that we can say at present is, that the affair has exhibited some very strange coincidences.—*Fredonia Advertiser.*

AGASSIZ ON THE RACES OF MAN.

We give the following from the *Boston Traveler's* report of Agassiz's lectures, delivered at Lowell, Massachusetts:

We next come to the geographical distribution of the races of man; and here we must leave out of the consideration all questions as to the unity of the races. Professor Agassiz is conscious that his views, on some points, are not generally received; and he fully respects the motives which make the views of others almost sacred to them. He hopes that his views will be received in the same spirit as he represents them, viz., in the effort to arrive at truth.

We will first study the limits of the range of each race on the different continents, and must consequently eliminate every element depending upon migration, as the present American races. We are to consider the primitive location of the races, that is, the distribution of man as recognized by the earliest traditions. The question is, where the races were originally placed, rather than what are the modern changes in their distribution.

The first race to be considered is one peculiar to the Arctic regions, a race differing much from any inhabiting the temperate zone, and still more from those of the tropics. This race comprises the Esquimaux of this continent, the Laplanders of Europe, and the Samoyedes of Asia. They are all characterized by a broad face, short in their vertical diameter, a low forehead, and great length of body, when compared with the shortness of the legs. For more minute descriptions, the works of Pickering and Pritchard must be consulted. The distribution of these races correspond very nearly to the zoological regions of the North.

The races of temperate zones are three: The Mongolians in Asia, the whites in Europe, and the aborigines in America; and it is remarkable, also, that the seracs occupy the same territories as the faunas. In Asia has been described the terrestrial Japanese fauna, the insular Japanese fauna, the Chinese fauna, and the fauna of the Caspian regions, intermediate to that of Europe and Asia. Inhabiting precisely the same countries are the Japanese, Chinese, and Turks.

The Indians of North America are a distinct race (on this point Professor Agassiz disagrees with Dr. Pickering), differing from the races of the Old World, as the inferior animals of North America differ in species from those of the Old World. It is only within a few years that the animals of North America have been considered not to be identical with those of Europe. The aboriginal Indian race is identical, from the Arctic regions to Terra del Fuego, the only difference being one of tribes, not of races. These tribes are divided into an infinite number of small tribes, of fact perfectly in accordance with the distribution of the inferior animals upon this continent.

We have seen that a great mountain chain, extending from the Canadas to Patagonia, connects North and South America, and produces a certain uniformity in their faunas; that their faunas are subdivided into those of the Pampas, the Andes, the Southern States, the Middle States, the Canadas, the table-lands west of the States, and those of Oregon and California. In the same manner the aborigines are subdivided into a large number of small tribes, which are circumscribed within narrow limits. They form no great nations, as do the Chinese, Tartars, and Japanese of the East.

The Caucasian Race is widely distributed, and divided into many nations. Those inhabiting the eastern part of Africa, the northern part of Arabia, Mesopotamia, Asia Minor, etc., all constitute different nations, with different languages. The Teutonic branch, including the German, Dutch, English, Danish, etc.; the Slavonian branch, including the Russians, Poles, etc.; each have a nationality and language peculiar to themselves. But they all have a feature in common, viz., a noble expression of the face above that of all other races, a mirror of the soul; and it is this branch, also, which is capable of the highest moral culture, and the highest degree of civilization.

Africa has one characteristic race—the negro. But the interior of the great desert, Nubia, and Abyssinia, have races different from the negro. The Hotentots live at the south, and the western shores have their peculiar tribes. It was possible, even during his recent visit to the southern States, to recognize among the negroes those belonging to these several African tribes.

In the East Indies are three distinct species—the Malay, Telingan, and Negrito (like the negro, only dwarfish). The Australian is a tribe peculiar to that country. The features are those of the negro, but the hair is straight and flowing. The inhabitants of Madagascar are a peculiar tribe, but our information concerning them is scanty. They are not negroes, but resemble more the inhabitants of the Sandwich Islands.

With these facts before us, we can assert, that there is a law of distribution of the human race as well as of the inferior races, and that these laws are in accordance with each other.

DOCTRINE OF THE IMMACULATE CONCEPTION.—In the charge delivered by the Bishop of London on the 2d instant, the following passage occurs: "It is not easy to say what the members of that Church (the Church of Rome) are required to believe now; it is impossible for men to foresee what they may be called upon to admit as an article of faith next year, or in any future year; for instance, till of late it was open to a Roman Catholic to believe or not, as he might see reason, the fanciful notion of the immaculate conception of the Blessed Virgin; but the present Bishop of Rome has seen fit to make it an article of their faith, and no member of his Church can henceforth question it without denying the infallibility of his spiritual sovereign, and so hazing, as it is asserted, his own salvation."—From "Notes and Queries" (London), Nov. 10, 1850.

A novel patent has been granted by the Prussian Government to Adolphus Theodore Wagner, professor of music, of Berlin. It is for the invention of a "psychograph," or apparatus to indicate persons' thoughts by the agency of nervous electricity.

ANOTHER CURE BY SPIRITS.—Early in January, a little child of Mr. Farwell, residing on Erie Street, was taken sick, when a physician was called in, who prescribed for it, but the remedies did not produce beneficial results, and the parents concluded to stop medical treatment, and do as they best could.

About that time a healing medium, feeling a lively interest in the family from a long acquaintance, had procured a clairvoyant examination of the child, unknown to them. One evening, after this examination, the medium went into Mr. Farwell's, to inform them of the clairvoyant's statement, when they said that they had just concluded to have him take hold of the case and try to raise the child if possible. This he did, and would try, but would take no responsibility. He made a few passes over the child's head, heart, and breast. Within twenty-four hours the fever, which was raging at the first visit, had vanished, and within three days the child was entirely well.—*Spiritual Universe.*

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